

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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A SERMON.

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TEXT.—"I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 137: 6, 7, 8.

From the days of St. Augustine to the present period, the doctrine of divine decrees has been a subject of much spirited and able controversy among professing Christians. Those who have been the most zealous opposers of this doctrine, were doubtless influenced by a conscientious regard for the honor of God's moral character; and if we take into consideration the approved definitions which have been given of the Divine Decrees, we certainly cannot deny but what they have had just cause of very serious alarm on this account.

You know it has been distinctly and unequivocally maintained, that these decrees extend to the eternal destiny of every human being, making the number and everlasting perdition of the reprobates as infallibly certain as the number and perpetual happiness of the Saints. Now it is by no means wonderful, that the avowal of such sentiments should have excited alarm in the minds of those who supposed that the Governor of the Universe was either a just or good Being. For it represents him as conferring existence on a part of his creatures only to make them miserable to eternity, and surely such an arbitrary exercise of power is incompatible with all our natural apprehensions of justice, or of goodness. But notwithstanding the unfavorable aspect in which the doctrine presents the character of Jehovah, yet its advocates have all along maintained a decided advantage over their Arminian assailants. Yes, they have wielded the arguments which the presence of Deity afforded, with so much dexterity, as to feel but very little inconvenience from these opponents have urged against them. Perhaps some may be ready to ask, how we account for this somewhat extraordinary fact? Very easily, my brethren. We account for it on the ground that the Arminian system is in itself radically defective, and that it has therefore been powerless in this controversy. It sets out with the admission that nearly, if not quite as much misery will exist to eternity as is contended for on the other side of the question, though it has a more specious method of explaining the cause of its existence. It charges it all to the abuse of man's moral agency. But while it sets up this pretence, which as an ultimate cause, is as false in philosophy as it is in fact, its advocates have been constrained to admit that the whole extent of what they call an abuse of agency, was as infallibly certain to Jehovah before he made man, as its actual development can ever make it. Where then is the mighty difference between these opposing schemes? Reason answers that the difference is merely nominal, and that if there be a preference at all, it should be given that scheme which assuming no disguise to hide deformity, presents itself just as it is to the inspection of the world. As Christian Universalists, we are believers in the divine authority of the holy scriptures, and therefore we have implicit confidence in the decrees of God. We consider that it is a doctrine which commends itself to the enlightened reason of every man who has the independence to think for himself on religious subjects. That all perfect Being who gave us our existence, acting in this, as in every other instance, from the impulse of his own goodness, designed thereby to confer on us, everlasting happiness. This is a decree which establishes his claims to the undivided homage of our hearts both for time and for eternity: "Thou art worthy, O Lord, to receive glory, honor, and power, for thou hast created all things, and for thy pleasure they are and were created." Hence says the Apostle John, "We love him, because he first loved us."

A knowledge of the decrees of God respecting our final destination, is essential to the maintenance of all rational piety in the heart of man. For the moment an individual should suppose he was totally abandoned by the Author of his being, that moment his affections would not only be alienated, but he would yield himself up to all the wretchedness of absolute despair. What reason would we have to adore the power of Jehovah, if he could recognize in that power nothing but an eternal, almighty barrier to his personal enjoyment, and an engine designed to inflict upon his naked soul a weight of misery which infinitely transcends the power of calculation? The ideas which naturally associate themselves with what is commonly denominated a decree of reprobation, would necessarily tend to clothe the Deity with infinite terrors to every person who should suppose himself a subject of such decree. It oftentimes happens, we believe, that this doctrine is the occasion of very deep distress and anxiety in the hearts of those who regard themselves as heirs of the grace of life—or who think that they are decreed for happiness beyond the grave. Many such are parents, and whenever they bring this subject home to their own families—when they seriously reflect on the probability that some one of their beloved children may be the victims of such a destiny, that some one of them may have been reprobated by the irreversible fiat of Jehovah, then their hearts are overwhelmed with sadness. They cannot, sufficiently, divest themselves of their humanity, or of those sympathies and affections which are the most honorable attributes of man's moral constitution, to settle down in a state of cold indifference, while they view their offspring exposed to an everlasting separation from heaven and happiness, and the tender charities of our bosoms. The pleadings of nature are by far too powerful to permit the indulgence of such stoicism. And however earnestly some may contend for this insensibility to human suffering as a qualification for heaven, yet we believe that he who should practice it on earth, would be justly branded as a miscreant. "I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee."—This is a decree, my brethren, in which you and your children—and your countrymen, and the world of mankind have an interest not only for time, but for eternity. It is a decree which virtually fixes the boundaries of sin, and misery, and death, and proclaims the universal triumph of holiness, and happiness, and life eternal. But how does this appear? It appears from the fact that the decree relates to the Messiah, and to the blessings which are to result from the establishment of his kingdom.

The Apostle Paul so understood this section of our text, as you may learn by consulting at your leisure a Sermon which he delivered in the Jewish Synagogue at Antioch, recorded in the 13th chapter of the book of Acts. That part of the sermon to which we now refer may be found in the 32d and 33d verses: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." It has been a question among Commentators, whether the phrase "This day have I begotten thee," is to be understood of the birth, or of the resurrection of the Saviour. It is the opinion of your speaker, that the evidence preponderates in favor of the latter application, though as to all the purposes of our present argument it is perfectly immaterial which side of the question we adopt. If we apply it to the birth of the Son of God, we shall very naturally be reminded of the glowing and consoling language in which this advent was announced by the Angel to the trembling Shepherds:—"Fear not, for behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Again, the language of the evangelical prophet Isaiah will be equally pertinent to this view of the subject: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment, and with justice, from henceforth even forever, the zeal of the Lord of hosts will perform this."

But on the other hand, if we apply the passage under consideration, to the resurrection of Jesus from the dead, which is certainly the use Paul makes of it in his sermon already quoted from Acts, xiii. 33, then we shall find that this view of the subject yields as ample support to our proposition as the other.

The resurrection of Jesus Christ was a matter of deep concernment to the hopes and interests of every human being, as it was on that fact that the truth of his mission and the authority of his doctrine entirely depended. But by his resurrection he was declared to be "the Son of God with power," according to the spirit of holiness.

Life and immortality were thus brought to light, and a broad and permanent foundation was laid in Zion, on which every man may build the most confident expectations of happiness beyond the grave.—"For this end," says the Apostle Paul, "Christ both died, and rose, and revived, that he might be the Lord both of the dead and living."—Rom. xiv.

God has declared the decree through his accredited messengers, that as many as have participated of the earthly nature shall also of the heavenly, and that this shall be effected through the agency of his Son, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all

things unto himself."—Philipp. iii. 21.—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is God's decree, my brethren, in behalf of his beloved Son, and like all his determinations it has a steadfast character and will abide forever. This decree exhibits the astonishing riches of the Saviour—The heathen his inheritance—the uttermost parts of the earth his possession. But are we to understand this gift as extending backwards to Adam, and as reaching forward to his youngest Son? Yes, for the Apostle has said that God "hath appointed him heir of all things." The property therefore which our Lord hath in the heathen, cannot be limited by any fair means to one age of the world more than to another; it extends alike through all ages, and climes, and kingdoms. We happen to live in an age in which much is said and done in behalf of the heathen. The sound has gone forth throughout our land that they are in danger—that millions and millions of them are blindly rushing forward to the brink of a precipice from which myriads before them have been hurled to everlasting ruin, and that nothing but the timely interposition of our efforts, can save them from the same tremendous destiny. Every expedient that human ingenuity can devise, has been adopted either to alarm the fears, or excite the sympathies of the community in their behalf. Let no one suppose that we have any objection that the heathen should be evangelized, or converted to the Christian faith. No—it is a consummation devoutly to be wished by every benevolent mind. But we do most seriously object to the reiterated cry that the poor heathen are fast dropping into the pit of everlasting perdition, in order thereby to move the pity of professing Christians, and induce them to contribute liberally of their substance so that some missionary may be sent to avert this dreadful doom. Such reasoning as this, however honestly it may be used by some, is absolutely libellous in its application to the benevolent Creator. It contains a direct impeachment of his justice. Are the heathen accountable for their ignorance of our religion and its advantages? We would pity the man who should have the temerity to affirm this. If they have never heard of Jesus—if they have never had an opportunity of examining the details of his mission, and of weighing the evidences which we possess that that mission was sanctioned by Jehovah, by what principle of justice can they be condemned to endless burnings for this want of faith? Idolatry itself, with all its stupidity, and with all its degrading superstition, is infinitely preferable to a theology which can deliberately ascribe such conduct to the Maker of heaven and earth. Is it a matter of astonishment, therefore, that Universalists as a body have withheld their patronage from missionary schemes, when they are professedly based upon such principles as these? By no means. If they should give their hearty support to the craft and management which have been put forth to obtain money to save the poor heathen from hell, they would act unworthily of their enlightened views of the Divine government. And I pray God that they may continue to preserve a consistent course of conduct.

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." As we have already seen, this testimony of God, establishes the right of property which Jesus has in the heathen world. No argument can render this more apparent than the simple language of the text itself. But perhaps it may be important for us to inquire, for what purpose the heathen were given to Jesus? In order that you may the more readily discover the bearing which this question has upon our general subject, suppose you ask yourselves what character they have all along sustained? Now if you appeal either to the Bible or to history for information on this particular point, you will find both concur in representing the heathen as being without God and without hope in the world—the victims of superstition and of vice.

And such is their degraded character and situation to the present day. When Jesus received them of his Father as his inheritance, he knew that this was their miserable condition. Was it therefore to perpetuate their alienation from God and holiness, that he accepted them as his possession? I already anticipate your answer to this question—a moment's reflection convinces you that such an affirmation would virtually rob the Saviour of all those excellences, and of that untiring benevolence which you have been accustomed ever to associate with his blessed name. You therefore unanimously deny that he received them for such a purpose. But still the question "for what purpose?" remains unanswered. We say Jesus received the heathen to better their condition—to bring them to the knowledge and worship of one living and true God.—Hence we are taught in the scriptures to behold Jesus as "a covenant of the people," as a light of the Gentiles, as one divinely appointed of the Father to "open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

The prophet Daniel sustains this view of the subject. He says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him Dominion, and glory and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not be destroyed." It must be confessed, we think, that this is a far more desirable understanding of the matter in question, than can be found in the popular systems of divinity—that it ascribes a greater glory to God, and presents the benevolent undertaking of the Messiah in a far more interesting light.

Some honest inquirer after truth may perhaps be disposed to say, that the foregoing sentiments would afford him the most heart-felt joy, if he could discern any scripture evidence that Jesus will infallibly accomplish the great work in which we say he is engaged. It would be strange indeed if he should fail in his benevolent undertaking, because he has reprieved the fully of setting out in any enterprise without first calculating the difficulties attending it, and the efficiency of our means to accomplish it—"For which of you," says he, "intending to build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy and desireth conditions of peace." He never could have administered this reproof with propriety, if he had any sort of doubt of the success of his own undertaking, which he expressly assures us was "to save the world."

It should be recollected that our Lord came into the world clothed with plenary powers. This he not only asserted, but proved in many instances during his ministry by his miracles of mercy. He could heal the sick by a touch, and raise the dead by a word, is surely adequate to all the purposes of man's recovery from the love and dominion of sin. Now we have positive evidence not only that all power in heaven and in earth is given unto him, as well as the spirit without measure; but also that his power shall be efficiently exercised. In his prayer to the Father recorded in John xvii. 2, he says, "thou hast given him, (i. e. the Son,) power over all flesh, that he should give eternal life to as many as thou hast given him." And again, in the 6th chapter—"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." The force of this passage in its application to our general sentiments, can never be evaded, my brethren, by the argument which is sometimes urged, that a limited number of mankind only were given to Christ, for our text very decidedly settles that question: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—As Jesus, by the grace of God, tasted death for every man, and as he gave himself a ransom for all, it would be a foul act of injustice to despoil him of his inheritance. But we are most positively assured that he shall see of the travail of his soul and be satisfied. It was for the joy that was set before him in prospect, of subduing the world to God, that he endured the cross, and despised the shame, and is now set down at the right hand of the majesty on high. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—How glorious is the doctrine of God our Saviour! How animating are its hopes! How cheering are the prospects which it opens to the eye of faith! May not every humble believer say with the poet,

"Should all the schemes which men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies
And bind the gospel to my heart."

My Christian brethren, those of you especially that believe the Creator of the Universe has appointed his Son "heir of all things," or that he has given him the heathen for his inheritance and the uttermost parts of the earth for his possession, remember that by the profession of this belief, you admit that you are not your own, but that you belong to him that died for your sins and rose again for your justification. As you have thus received the Lord Jesus, so continue ye to walk in him. Let him reign in your hearts, and you will enjoy a peace more substantial

and abiding than this world with all its darling splendors can afford. Whatever may be your outward circumstances my Christian brother or sister, if you submit yourself to the laws of the blessed Jesus, you will find such sources of enjoyment as the devotees of sin have never yet explored. If you have been favored with the goods of fortune, you will feel your obligations of gratitude to the giver of all your comforts, and this will double their enjoyment. But if you have to struggle hard with poverty, you will not as a true disciple of your Master repine at the allotments of Divine Providence. You will still trust in God, knowing that he suffers not a sparrow to fall to the ground without his notice, and that the very hairs of your head are numbered. May God incline your hearts, to trust at all times in him, to obey his commandments, and shine as lights in the world. Then shall we prove as individuals that wisdom's ways are ways of pleasantness, and all her paths are peace; and that in the keeping of God's commandments there is a great reward. AMEN.

[From the Utica Evangelical Magazine.]
BAPTISM AND EUCHARIST.

In answer to the question, whether we believe in the ordinances of Baptism and the Lord's Supper; and whether they are generally, or ever practiced by Universalists;—we observe, "There is not a uniformity in the practice of these ordinances among Universalists. As our denomination consists, not only of those who have been Universalists from the first dawn of their reasoning faculties, but also of many converts from almost all the various and conflicting sects in Christendom, and many of them had formerly entertained very different views of these ordinances, yet now, embracing those expansive views of universal benevolence and charity which teach them mutual forbearance one towards another, they allow each to think and act for himself, in these particulars, as conscience shall dictate. There are some Universalists who hold and practice the ordinance of Baptism by sprinkling; many by immersion; and many, who believe, with the Quakers, that the ordinance was done away, or rendered no longer obligatory, after the death of Christ. The latter think that St. Paul disapproves of the ordinance, 1 Cor. i. 14—17, the two former classes think otherwise. The writer of this received it by immersion; but he knows of no instance among Universalists, where any disfellowship has been shown, or disaffection arisen, in consequence of a difference of views on either the subject or the mode. Those who adhere to the ordinance, hold it, not as saving in its nature, but as a type or emblem of purification, and of the burial and resurrection of Christ and the human family; and, in obedience to what they believe an apostolic practice, attend to it as the answer of a good conscience, believing that others are equally justifiable, who follow the dictates of their consciences.

The ordinance of the Supper is generally administered in Universalist churches, where they are supplied with regular and constant administration of the Word. There are, however, many sections of the country, where Universalists live in so scattered a condition, as seldom to enjoy the preaching of the gospel; (perhaps not more than once a month, or once in two months); and where, consequently churches are not regularly organized, nor the Eucharist administered. They generally view it as an institution established by our Saviour among his disciples, just before his crucifixion, and its observance by him enjoined on them and his followers in all subsequent ages of the church, as an affecting memorial of his sufferings and death, calculated to awaken and promote holy and devout affections in the soul, and to strengthen the bond of union among the followers of Christ. To this view there are, however, some exceptions among Universalists—some who think this, (with all other external ordinances,) not obligatory upon, nor beneficial to the followers of Jesus. We believe there are more of the denomination who concur in the observance of the Eucharist, than in the ordinance of Baptism. Their general maxim and feelings in regard to both, are, (as the bond of faith and fraternal affection—and not external ceremonies—binds them together,) "Let every man be fully persuaded in his own mind." We believe these ordinances, when properly observed, according to their true intent, may be promotive of good.

Pure and genuine Christianity never was, nor never can be, the national religion of any country upon earth. It is a gold, too refined to be worked up with any humane institution without a large portion of alloy—for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up into a large and spreading tree under the shelter of whose branches the birds of prey and plunder will not fail to make for themselves comfortable habitations, and thence deface its beauty and destroy its fruits.—Some Jennings: Disquisitions on several Subjects.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, FEBRUARY 11.

ATTACK ON UNIVERSALISTS.

If the editor of this paper knows himself, it is not in him to complain when men whose opinions differ from his, take occasion to maintain, either from the pulpit or the press, their own sentiments, or to combat what they seriously believe to be errors in us. In principle we are *republican* to the back bone; and it never grieves us when we see all our fellow citizens enjoying and exercising those rights and liberties which we also claim for ourselves. Let men inquire, and inquire freely, we say. Let the freedom—we do not mean the licentiousness—of thought and of speech be respected and maintained on all sides;—no fear for the result disturbs us. We freely subscribe to the maxim of the Sage of Monticello,—"There is no danger from Error, when Truth is left free to combat it."

But freely to defend one's own opinions and to discuss those of another, is one thing. To misrepresent the doctrines and to calumniate the personal character of an opponent, on account of his belief, is quite another thing; and while we approve of the former, we cannot but regard it as a duty which we owe to Truth, both morally and religiously considered, to raise our voice against the latter, in terms of men's *conscience*. We know, indeed, that under the influence of feelings excited by provocation, most people are apt to leave the field of honorable controversy and run into the error of personal upbraidings. For such things we can make all necessary allowances; as we know the imperfections of our common nature;—trusting, in the mean time, that when the temporary excitement shall have passed, those who are at fault in this particular, will perceive and probably lament the error. But when a person—especially a professed preacher of the Gospel of Jesus Christ, from whose lips the law of kindness should ever hang, and who should be as devoted to moral truth as he may be to what he regards soundness in doctrine,—arises deliberately before a congregation of people, and without provocation takes it upon himself to caricature, misrepresent and ridicule the honestly entertained sentiments of other professing Christians; and withal, to calumniate their personal characters and sentence them to the worst place his creed has provided as a common receptacle of heretics and wicked men; then it is that we find it impossible to discover any thing even in our own benevolent and republican creed, which can save them from the just punishment of their sin. While we can tolerate error, and overlook the frailties and imperfections of our common nature, we find it not in us, nor do we believe it should be in any Christian, to apologize for intentional wrong.

We have made these remarks as prefatory to a case which it was not our wish, nor, for a time, our expectation, should find its way to the readers of the *Intelligencer*. It is one somewhat personal; and therefore it is our preference, as we had the promise from a gentleman concerned, that a different way of settling it would have been granted to and taken by us. But some men do not seem to interest themselves much in the duty of doing unto us as they would that we should do—and as we have heretofore promptly and cheerfully done, in similar cases—unto them; and so we are, as it were, compelled to the alternative of going to the press rather than into the pulpit, for a *redress* of grievances. The constant reader of this paper will bear us witness, that we have not often dealt in personals, much less have we been in the practice of canvassing through this medium the arguments and attacks we may have been called to encounter as an individual, personally or in public meetings.

Week before last, the Methodists held, in Augusta, what is called a "four days' [and nights'] meeting." The object of it we suppose every one will easily apprehend. It was a new thing, and of course excited a considerable curiosity among the people. Now, by the way, we are never in the practice of attending "limitarian meetings." Aside from our indisposition to trouble others even by our presence, we have sufficient reasons for not attending them. But being invited by a Methodist Church member, on the occasion alluded to, we did for once condescend to devote a leisure evening and "follow the multitude" to the meeting. We went with no improper motives, and certainly we endeavored to demean ourselves there as orderly as any one present. It was on the third evening of the meeting. A person preached—if what he said could be called preaching—whom we had never seen before. Subsequently we learned that his name was Schiemmerhorn (we do not know as we have the right orthography of the name,—but it is pronounced "Skimmer-horn.") He is the Methodist preacher abiding, temporarily we understand, in Hallowell. His appearance was not disagreeable, and during the first part of his sermon, in which he endeavored to prove that "God designs the salvation of all mankind," that "he wills the salvation of all men without exception," that "the covenant which the Father made with the Son before the foundation of the world, embraced the salvation of the whole," (we believe these were his words, as repeatedly used,) he spoke tolerably well. With the Universalism of the first part of his sermon, we could not of course, be dissatisfied. We were, indeed, surprised to hear such truth from him; but not more so than we were when he proceeded subsequently, forgetting we suppose, what he had said before, to represent that very doctrine as blasphemous, absurd and dangerous to the souls of men! Successively he gave "terrible battle" to the Orthodox, and to Unitarians—representing the former as holding to inconsistencies and contradictions, of the most ridiculous kind, and pronouncing the "hearts" of the others "corrupt," "wicked," "rebellious" &c. because they do not believe the consistent, harmonious and intelligible dogma of the trinity. It is an awful and fearful responsibility for any mere man to assume, that of usurping the judgment seat of Heaven, and judging the "hearts" of his fellows "corrupt." We shuddered, instinctively, at the man's presumption; and when he denounced us, also, as being if possible more corrupt, we did feel thankful to God that we had never been bidden to recognize the arrogant man before us as rightfully our judge. We could say, as David said unto Gad, "let me fall into the hands of the Lord, for very great are his mercies; but let me not fall into the hands of men."

But it was not our object in this article to examine the arguments, or rather assertions, of the preacher, nor to reply to his denunciations. Both he and they, we acknowledge, under ordinary circumstances, are beneath the honor of a public formal notice. What we have to complain of, is, that he misrepresents, intentionally as we could but think, our doctrine, abused

our denomination and held us, personally, up to a rude attack before the congregation. As we said before, we have no disposition to complain of any man, who honestly differs from us, if he sees fit to examine and show the error of our views. Let him state them as they are,—as we hold them; and then if he can by Scripture and argument make out his case, we will not complain. But we do deny that it is consistent with common honesty for any man to represent his neighbor's opinions to be what he must know they are not, and endeavor to palm such representations on people as true. If such conduct is not falsehood, it will surely come under some of Mrs. Opies' "Illustrations of Lying." We knew indeed where he had been to obtain his representations of Universalism. They were not original with him; he had evidently communed freely with that sink of scurrility, the Anti-Universalist; for his ideas were manifestly borrowed from that miserable thing, which has now fallen before the breath of public contempt and indignation.

What he said of this paper and its Editor may pass for what it is worth. It gives us very little trouble to experience his hostility. He did, indeed, charge us with having committed the unpardonable sin, and with much apparent satisfaction sentenced us down to the lowest depths of hell. This we suppose was done to gratify that spirit of revenge which pours out its tide of wrath on such as endanger their craft; but as it could do us no harm, we let that pass.

We have one word to say to the people who were present that evening. We suppose that Universalism is what Mr. S. represented it to be, we religiously assure you that you are mistaken. Depend upon it, the notions you may derive of our views from such men, are unjust and untrue. We believe the Scriptures.—We admit the force of every text in the Scriptures.—We have not come to our views without attentively considering, and looking for the true sense, of every passage which is usually quoted against us. We are neither "infidels," nor more "corrupt" than our neighbors. From a comparison of characters we shall not shrink; though we would not boast as do the Pharisees of exclusive sanctity. If you would learn what our doctrine is, ask those who know and will honestly inform you; and if after becoming acquainted with it, you then shall judge it erroneous, we shall never complain if you reject it. But to suffer from falsehood, ignorance, prejudice and ill will is an injustice to which none should submit without a becoming resistance.

"ARE THERE FEW THAT BE SAVED?"

A correspondent in Jackson requests us to give an explanation of Luke xiii. 23-28, in which the above Question and our Lord's answer to it are contained.—Some people have supposed, among whom it seems to be a sprout of the Bangor Institution in the neighborhood of Jackson, that because the question was asked, "Are there few that be saved?" therefore but "a few" ever will be saved. This we regard as most miserable logic. We must look for the fact not in the question, but rather in the answer proposed to it, if we would come to a correct result. Now in ascertaining the fact in this case, it is proper to notice the circumstances under which the question was proposed and the answer given. It is manifest that this inquiry was made by a Jew. This fact appears plain, not only from the circumstance that Christ was among Jews, in or near Jerusalem at the time, but from the style of address which he employs in his reply. This Jew believed with his brethren, who had "made the word of God of none effect through their traditions,"—Matt. vii. 10 that but "a few would be saved," that few but themselves, or the elect. He had probably heard it said that Christ had taught a *different* doctrine—a doctrine more liberal and less exclusive—a doctrine opposed to the popular belief on this subject, thereby making himself obnoxious to the charge of heresy, of "teaching the people against the law," and encouraging men in licentiousness and irreligion, to "sin that grace might abound;" and when he proposed this question he probably wished either honestly to ascertain the fact, or, what is more likely, to get something out of him opposed to the popular belief on this subject, so as to obtain occasion to accuse him to the authorities of holding false doctrines and have him condemned.

In his answer our Lord manifested his well known prudence and caution. Taking care not to sanction the notion that but "a few would be saved," he proceeds to warn him and his people of their own approaching rejection; and to assure him and them that instead of their being the only ones to be saved, they should not be brought in till "the last,"—the Gentiles having the first entrance into his kingdom. Hence he proceeds: "Strive to enter into the strait gate: for many I say unto you shall seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door and ye [Jews] begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.—Then shall ye begin to say, We have eaten and drunk in thy presence, and thou [Christ] hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see [your fathers] Abraham, Isaac and Jacob, and all the [Jewish] prophets in the kingdom of God [or reign of God in the gospel dispensation.] and you yourselves thrust out. And they [Jews] shall come from the east, and from the west, and from the north, and from the south, and shall set down in the kingdom of God. And behold there are last [Gentiles] which shall be first, [to be saved] and there are first, [Jews] which shall be last," to come in and be saved. All are to come in and so be saved; but not in the same order which would suit the proud spirit and exclusive notions of the Pharisees.

The whole of this answer, taken in connexion with the question, and the circumstances under which it was proposed, is a luminous and powerful argument against the partial doctrines of the popular communion. The inquirer, as a Jew, supposed that but few would be saved. He was a limitarian. He thought also that "salvation was only of the Jews." Christ laid the axe at the root of these errors. He taught the Jews that the period was near at hand (after the destruction of the city and Temple) when the Master of the House or Temple of God, would rise up and shut the door against those who had profaned his holy doctrines and service by their traditions. At that moment was an opportunity for them to enter the gospel fold; but soon the time was coming when "their eyes should be darkened that they should not see," and they would not be "able" to break the decree of their rejection until such times as "the fulness of the Gentiles (i. e. "THE LAST") shall come in;"—then "all Israel [THE FIRST] shall be saved" at last.—

In this way Christ taught universal salvation, thereby denying the doctrine that but "few will be saved," and at the same time fatally wounding the partial pride of the Scribes and Pharisees, who thought, to be sure, they were not only the first but the only ones who would "be saved."

Let the reader turn to Rom. xi. and read the whole chapter. He will there learn the reason why the door was shut against the Jews, and ascertain also that though thus excluded for a season, they are "all" finally to be saved with "the fulness of the Gentiles." Now every body ought to know that "all Israel," (verse 26) and the "fulness of the Gentiles," (verse 25,) embrace all mankind. The latter are to "come in" to the "kingdom of God," and the former are to "be saved." "There are last which shall be first, and there are first which shall be last." For God hath concluded them all in unbelief, that he might have mercy upon all (verse 32). No wonder that Paul, in view of this glorious result, a result glorious in the sight of angels and of men, and infinitely honorable to "God who is the savior of all men," who "will have all men to be saved," and who "will do all his pleasure," should exclaim as he concludes the development of God's merciful purposes, "Oh, the depths of the riches both of the wisdom and knowledge of God!—For of him, and through him, and to him are all things; to whom be glory forever. Amen."

CHRISTIAN PREACHER, NO. 2.

The February No. of this work is in press and will be ready for publication at the time promised—the 15th of the month. It contains two original Sermons; one by REV. THOMAS WHITTEMORE, of Cambridge Mass. on the Gospel Faith, and another by REV. SAMUEL C. LOVELAND, of Reading, Nt. on Worldly-mindedness. Patrons, we think, will be instructed and edified by the perusal of them.

A further patronage is yet necessary to sustain the publication. Would some friend in each town where there is a number of Universalists do us the favor to exert a little interest to procure a few subscribers, we make no doubt the requisite patronage might easily be afforded.

Subscribers to the PREACHER in Augusta will find their copies of the February No. at the Bookstore of H. Spaulding & Co. on Tuesday next. Subscribers in Hallowell will find theirs on the same day at the house of S. Locke, Esq.

WESTBROOK SEMINARY.

The Committee appointed for that purpose by the meeting in Westbrook last Oct. had a session in Portland on Monday of last week, and prepared a Constitution for the contemplated Seminary in Westbrook and a Petition for an act of incorporation; both of which were presented to the Legislature on Friday last. Hon. James C. Churchill is Chairman of the Committee. There cannot be a doubt, we think, that the prayer of the petitioners will be promptly granted by the Legislature. We hope now to see at least one Institution in Maine where the rights and privileges of students will be respected without hostile sectarian influences.

CONVERSION IN THE MINISTRY.

From the Cincinnati Sentinel of the 15th ult. we learn that Rev. Mr. Carder an orthodox minister of Witham's settlement, about 20 miles from Cincinnati, has recently been led, by the good Providence of God, to discover the error of the dogma of endless misery, and has embraced the doctrine of Universal salvation. The Universalists in that neighborhood have engaged his pastoral services. Mr. C. is represented as a gentleman of more than ordinary talents.

ANOTHER CONVERSION IN THE MINISTRY.

We learn from the Utica Evangelical Magazine of the 29th ult. that Elder John Simonds, of the Baptist connexion, has recently renounced the doctrine of endless misery and embraced the Gospel of God our Saviour who will have all men to be saved. He is now engaged in preaching Universalism.

The following from a brother not before known to us, we are permitted to publish as a communication. It has several good points in it.

DEAR SIR,—A certain sound of the "TRUMPET" has proclaimed to me that there is "corn in Egypt"; or, in other words, that *Light, Gospel Light*, shines on the fair banks of the noble Kennebec—my native country. The object of the enclosed is to invite the "CHRISTIAN PREACHER" to enter (once a month) this swamp of priestcraft, with his brilliant light of "glad tidings of great joy which shall be to all people," and feed a few, (who, it is hoped, have not "defiled their garments") with "the crumbs that fall from the rich man's table." SIGIL.

SETTLEMENT.

We are happy to be informed that the Universalist Society in Freeport have invited BR. A. A. FOLSON to preach to them every other Sunday for the year ensuing, and that he has consented to accept the invitation. His stated labors will commence next Lord's day.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

MATERIALISM AND SPIRITUALITY, NO. 1.

The substance of this and the following numbers which I shall offer to the readers of the *Intelligencer* were written some time since, and now owe their publication to the late appearance of several communications over the signature of "Medicus." I do not pretend to be an adept in philosophy, and what I write is dictated only by plain common sense; and as I am but little acquainted with the subtlety of materialists, I may charge them with advancing doctrines which they do not hold, presuming from the laws of mind, in many cases, that they must hold them, though they may choose to express them in language, or by terms, which conceal their deformity.

I do not write for controversy; before this is undertaken it would be necessary to agree on what is material and what is spiritual. To say that there is no other substance in the universe than matter, is to assert what we do not know; and to assume that our own senses are so infinitely perfect that they can take cognizance of

every thing which exists, is the height of presumption. To say that such a thing does exist as spiritual substance, which is not cognizable or at least to an imperfect degree by our senses, is not presumption; because if not evident to our animal senses it is discoverable by the faculties of the soul. It is the difficulty of distinctly drawing the line, and saying where matter ends and spirit begins, which determines the materialist to the absurd conclusion that what is not cognizable by the senses does not exist. But it is as difficult to draw the line in many other cases as it is here—between animals and quadrupeds—animals and vegetables—birds and beasts in the material world; and between instinct and reason in speaking of things which are not material. Of this difficulty the materialist is always sure to take advantage and when driven into a corner will plumpily declare what his opponent produces as an evidence of immateriality to be material. An instance of this may be seen in the argument of Medicus where, apprehending an objection, he was bold to declare that *thought* was a secretion of the brain, analogous to that produced by the liver, or the salivary glands, or the other secreting organs of the body—well aware, doubtless, that if one single evidence could be produced of immateriality the system of materialism must be given to the "moles and the bats," like other human idols. For if one thing be proved destitute of the properties of matter, the door is at once open for the admission of immaterial substances to a wide extent. But whether thought be or be not a secretion of the brain, we believe that no anatomists have ever succeeded in discovering its existence in a material form upon dissection, nor have they discovered any appropriate ducts or reservoirs to contain or convey the several fluids of memory, imagination, judgment or reason. Again: if thought be matter, there must be proper organs to send it forth. The skunk possesses a subtle fluid which he has proper organs for ejecting and tainting the atmosphere to a great distance; poisonous reptiles have proper organs for injecting the virus into the puncture produce by their fangs; and one species of spiders can send their threads to an astonishing distance, and "live along the line." But the human brain, upon the supposition that thought is a material secretion, possesses powers beyond conception. It can eject this fluid so as to fill almost the infinity of space. Or if it should be proved that it is a finely attenuated line which it throws out, which it can fasten to the dome of St. Peter's, the Pyramids of Egypt, some distant planet, or a fixed star, that the material mind may go out upon an excursion, man is the lord of creation still; for no inferior animal can eject any fluid, or emit a thread, which will extend, or be diffused like this; and he who discovers the agency by which this is performed may be sure of a niche in the temple of fame.

But to speak more seriously on the subject. There have been many attempts made to define the nature of man; and among the rest I remember that a certain philosopher called Plato, I think, once attempted to define man by describing him as a two legged animal without feathers. But Diogenes another philosopher, a cynical old fellow, overthrew his philosophy in the midst of an animated lecture upon the identity of man with the feathered creation, by carrying under his cloak a cock stripped of his feathers, and watching his opportunity, threw it down in the midst a half convinced assembly, crying, "Behold the man of Plato." And this is not the only instance in which Philosophy as well as religion has run mad. The vagaries of Darwin, Whiston, Burnet, Volney and others are as well known as those of Anne Lee, Joanne Southcote, Emmanuel Swedenborg or Abner Kneeland. But notwithstanding the "oppositions of science falsely so called," we have a definition of man in the scriptures by one whom we must surely admit either to have spoken by inspiration or under the influence of plain common sense, as he was not the disciple of any the schools of ancient philosophy, but a plain man "taken from the sheepcote and from following the sheep, to be King over Israel." By turning to the eighth psalm you will find man defined in the following language:—"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him also to have dominion over the work of thine hands, thou hast put all things under his feet, yea, all sheep and oxen and beasts of the field." Now if we understand this language in its spirit we must understand it to teach us that man is the connecting line between mere animal being and that which is purely spiritual, "a little below the angels," and above the brutes; holding an intermediate rank between mortality and immortality—between a heavenly and an earthly world—between merely animal and purely intellectual life. But though this definition was not given by one who can properly be called a philosopher, yet in its spirit it is highly philosophical. It solves many things which cannot otherwise be solved, and which are kept out of sight or overlooked in reasoning upon the nature of man merely from his physical structure.

ANTI-MATERIALIST.

[For the Christian Intelligencer.]

THOUGHTS ON DIVINE AGENCY, IN A COURSE OF LETTERS TO A FRIEND. LETTER 4.

MY DEAR FRIEND. I am aware that it is contended that moral evil in its nature and essence is so perfectly opposed to God and holiness, that it could not possibly flow from the pure fountain of celestial goodness; and that when pressed to show how

it came in the Universe, these objectors tell us, that God made man a free agent which necessarily implied a power of doing evil as well as of doing good, and that having so made him God could by no proper means prevent him from sinning, or so permitted him to sin. Upon this hypothesis man appears, at least in a moral sense, to have been placed without the jurisdiction of his Maker, and therefore not responsible to him for his actions.—For if God could not by any proper means prevent him from sinning, he must be restrained from the rectitude of his divine Nature, from preventing him at all; therefore, on this view of the subject, there would be no more propriety in saying God permitted man to sin, than there would be in saying man permitted God to create a world; for both parties must have acted independently of, and unaccountably too each other. The confusion and absurdity of this hypothesis, is attempted to be covered in the loose and improper sense in which the term "permitted" is used. The only proper sense perhaps, in which any Being can properly be said to permit any event to take place, is when he chooses a temporary or partial evil for the sake of some supposed, or real, attendant good, as when a man permits a limb to be amputated for the saving of his life, or submits to any avoidable suffering, or inconvenience for the sake of any anticipated advantage which lies in connexion with it. I say avoidable, because we do not permit unavoidable events, such as the ravings of the tempest &c. for over such events we have no control. But perhaps this subject may be more satisfactorily proved by facts than by arguments; let us then look at some of the most striking and apparent acts of moral evil, and injustice recorded in any histories, and see what particular agency God had in their production. The most memorable instance which can possibly be cited, and one which in my opinion ought forever to settle all doubts about the design and final issue of all moral evil, is that of the betraying and crucifixion of the Saviour of the world; and yet we are assured by an inspired Apostle that this event took place according to the "determined council of God." And we have further the joint declaration of all the Apostles that "Herod, and Pontius Pilate and the people, had done only against the Holy Child Jesus, what God before determined to be done."

If any arguments were necessary to corroborate such pointed declarations of the Sacred Scriptures, we might refer to several particulars in the history of that event. Our Saviour determined to be crucified at Jerusalem on the great feast of the passover (probably to give the greatest possible publicity to the event) and went to that City, with that declared intention. The Jews also, determined to crucify him, but not at that time, because they feared the effects which such an act would produce among the people. Judas however, by the express direction of his Master, went to the Rulers and accelerated their operations, and in the meanwhile Jesus repaired to the well known, and often frequented garden, and there waited for the approach of his enemies. But elucidations of this kind are believed to be altogether unnecessary, some few other instances, however, to the same purpose may not improperly be here referred to, such as that of the history of Joseph &c. The conspiracy of that Patriarch's brethren against him, was certainly an act of great moral turpitude. In addition to the awful circumstances of the case, we have the declaration of the holy Scripture on the subject that their meaning was evil. But we are also informed from the same source that God had a meaning in the same occurrence, and that his meaning was good. Both carried their intentions into effect. The brethren gratified their revenge and avarice, they pocketed their thirty pieces of silver, and with them planted a poiard in their own breasts which festered and corroded for many a sorrowful year. In the mean while the undisturbed designs of God moved on, and resulted in the greatest benefits not only to his own family but to surrounding nations. And if instances of the overruling providence of God in turning moral evil into good, are not daily observed by us, it is probably because our observations are so very limited upon the subject. What strikes us as the height of irregularity and confusion, is perhaps only the tendency of order and harmony. What we take for an end in a series of points, may be only one of the links in the great chain of Providence which binds all actions to the will of Omnipotence. IRENIUS.

[For the Christian Intelligencer.]

SHORT SERMONS—NO 33.

TEXT.—"They which commit such things are worthy of death."—Romans, i. 33.

Death is the common lot of all men.—Why, then, does the Apostle speak of certain characters as being worthy, or deserving of death? In all countries some acts or crimes, are by the laws, connected with death. But not every fault, or act of wickedness, exposes a person to a violent death.

God threatened Adam with death for his first offence. By the prophet Ezekiel, God says, the soul that sinneth it shall die. And by Paul, the wages of sin is death.

Death respects both the body and the mind of man. When death seizes on the body, all animal life, sense and activity are taken away. Death chills the flowing blood, stiffens the active muscles, and destroys the harmonious organs. Death dissolves the comely flesh in corruption, separates bone from bone, which have moved in concord, and turns the young and strong into dust.

Death is natural or violent. Natural death is only a decay through age, and falling quietly asleep. Such a death does not terrify nor distress; it is the weary sinking to rest and ceasing to breathe.

But a violent death is realized, when a person is forced out of life, in terror and distress. Various diseases and disasters press human beings into the all devouring jaws of death. Numerous means are made use of by mankind, to drive their fellow men off the frightful precipice, into the awful gulph below. Death approaches without any order: it seizes the blooming youth and vigorous man, as well as the tender infant, and the feeble traveller with gray hairs.

Death respects the mind, as well as the body of man. Inspired men speak of persons dead in a moral or spiritual sense. Dead in trespass and sins. Paul says, sin revived, and he died. He died by losing his peace of mind. To be carnally minded is death. The unbeliever dies in his sins, though living in the flesh. In this sense Adam died, the day he ate of the forbidden fruit. It was to such persons Paul wrote, when he said, awake thou that sleepest, arise from the dead, and Christ shall give thee light.

The death referred to in our text, comprehends both, bodily and mental pain, such as the judgments of God have brought upon mankind, in this state of being.

We read of the second death, which implies a first death. But we nowhere read of a third death. The first death is moral, or to be dead in sin and condemnation. The second death is the death of the body. But the second death hath no power to torment those who experience the first resurrection, or are risen with Christ, being quickened by the spirit, because sin the sting of death, to such, is taken away. The second resurrection is in the immortal body, like unto Christ's. But the second death is double to those who are terrified by a view of their own guilt, and have no faith in Christ for the remission of sins.

The third death, is not once named in the scriptures. Preachers often speak of the second death, as though it was eternal or endless after the resurrection, which makes it the third death, for the first and second took place before.

Many teachers, when making use of our text, would add eternal, or endless, to death, in order to support their creed.—Why do we not once find the expression eternal, endless or everlasting death in the Bible? If God wished to reveal such a sentiment why did he not somewhere express it? As I do not find any such inspired expression, in the scriptures, I conclude, that death in our text comprehends all the misery the wicked suffer in this mortal state.

Many times the miseries of mind which the wicked are made to feel, exceed a violent death into which they plunge themselves, to get rid of their wretchedness.

According to the law of Moses, certain crimes were to be punished with death.—Some kinds of death were more aggravating and terrible than others. Some were hanged upon a tree, some were stoned, and some were burned alive. Jesus seems to refer to these different kinds of death, in his sermon on the mount. Matt. v. 22. "I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell, (gehenna) fire."

It is generally admitted that the two first punishments, were temporal; but it is supposed the last was eternal. Can the crime of calling a brother a fool deserve eternal punishment, when being angry and calling a brother Raca deserves only temporal punishment?

Mr. Parkhurst, who believed in future punishment, says, on the word Gehenna—"A Gehenna of fire, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom." This might be considered the most terrible kind of death, and that which belonged to the worst kind of criminals.

This punishment was, I apprehend, the damnation of hell, to which the blasphemers of Christ were doomed. They could not escape it. This was a hell into which the wicked were turned, who forgot God; and despised the rock of their salvation. Here the worm did not die, for want of dead carcases to feed upon: nor was the fire quenched, till that wicked generation perished from the earth. They were burnt with hunger, and devoured with burning heat of pestilence; and hundreds of thousands of their carcases were thrown over the walls of Jerusalem, into the valley of Hinnom to be devoured of worms, or consumed in the fire, which was kept burning to consume the filth of the city. In this place, idolaters made their children pass through the fire to Moloch. The things mentioned in connexion, as deserving death, may be read by any one, who will take the trouble to turn to the passage.

If the law of Moses did not, particularly, condemn the sins mentioned to death, yet, God in his providence has frequently sent death, in a sudden and awful manner, upon a people, who have become abandoned to these vices and crimes.—This was the case with the inhabitants of the old world; with Sodom and Gomorrah, and the other cities of the plain: with the Egyptians at the time Israel left the land; with the Ammonites when their iniquity was full; with the Jews and other nations when special judgments came upon them.—Then death in a terrible and violent man-

ner swept the wicked with the beam of destruction.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, FEBRUARY 11, 1831.

REVOLUTION IN POLAND.

The news from Europe, by the last arrival bringing London dates to the 19th Dec. is of unusual interest. The revolutionary spirit has extended into Russian Poland, driven the Grand Duke Constantine from his Throne and called a provisional government into power. The insurrection broke out in Warsaw on the 29th November. It began in the military school of ensigns. The threat of punishing several of the sub-officers of the Military School for drinking toasts to the memory of Kosciuszko (who was in the American Revolution,) was what induced these young patriots to rise. The young men to the number of 500 to 600 took up arms and spreading themselves through the city, soon called the citizens to join them. An ineffectual attempt being made by the Grand Duke to suppress the revolt, he was obliged ultimately to retreat. Several officers of high standing and many others were killed. The Grand Duke himself barely escaped with his life. Thus the spirit of reform is abroad in all Europe, and the day cannot be far distant when more liberal forms of government must prevail.

The French Government have determined that in case Prussia or Austria interfere in this Revolution, their interference will be regarded as a declaration of War and treated accordingly. The French have 1,500,000 troops ready to sustain this determination. It is more than probable that the whole continent of Europe will ere long be involved in a general War—a war, not for men but principle; a war between Liberty on the one hand and Tyranny on the other.—And in such a contest, who can doubt to whom the God of battles will give success?

GOOD NEWS. Our friends in the country who have anxiously been waiting for sleighing, to enable them to settle their subscription for the Intelligencer, will doubtless avail themselves of the excellent travelling with which they are at length favored. As it is now rather late in the season, some who live at a great distance may not have opportunity to send by private conveyance. All such may send by mail.

CONGRESS. The Bill reported to the House by the Judiciary Committee, recommending the repeal of the 25th Section of the Judiciary act (passed in 1789) as unconstitutional, has been rejected by a vote of 137 to 51. The Members from this State who voted for the rejection were Messrs. McJannet, Anderson, Wingate, Evans, Holland and Putnam. Mr. Jarvis voted against the rejection.

Judge Peck, having been sifted, has been stricken off as full measure and sent home acquitted. The votes were, for his acquittal 22 against it 21. It requires two thirds to convict. Gen. Duff Green has been re-elected printer to the House 221 Congress by a decided majority.

MAINE LEGISLATURE. A bill has passed the House and Senate making valid the Legislative and Executive doings of last year. The Bill passed the House on Friday evening last about 12 o'clock, by a vote of 83 to 58.

Judge, William L. Marcy has been elected by the N. Y. Legislature Senator to Congress for six years, in place of Hon. N. Sanford.

Pope Pius VIII. who was elected in 1829 died in Rome last October. He is spoken of as a man of superior talents and distinguished piety.

The great eclipse of the Sun takes place tomorrow about noon. Duration three hours.

We acknowledge our indebtedness to Hon. C. Holland, M. C. for recent favors.

MAINE LEGISLATURE.

SENATE. Thursday, Feb. 3.—Bills enacted, to incorporate the town of Amherst—an additional act respecting the agencies of Ins. Companies—an additional act for the maintenance of Bastard Children.

On motion of Mr. Fuller, an act additional to an act to provide for the packing and inspecting of pickled and smoked fish, was taken up and referred to Messrs. Fuller, Pike and Drummond.

On motion of Mr. Harding, the bill relating to the practice of Physic and Surgery was taken up and referred to Messrs. Harding, Ingalls and Sweet.

Friday, Feb. 4.—On motion of Mr. Kingsbury, the bills regulating Banks and Banking was taken up and after some discussion was laid on the table.

Resolve in favor of Alfred Academy—also, in favor of Joel Miller—were finally passed.

The petition of Monmouth Academy was referred to the next Legislature.

Saturday, Feb. 5.—Mr. Kingsbury, from Standing Committee on Banks and Banking, reported leave to bring in a bill on the petition of the Directors of the Cumberland Insurance Company—read and accepted.

An act making valid the Acts and Resolves of the Legislature of 1830, and for other purposes, was read once, and Tuesday next, at 11 o'clock, assigned for second reading.

An Act additional to an Act to provide for the packing of pickled and smoked fish, was read a second time and passed to be engrossed, as amended.

Mr. Sweet, from the joint Select Committee to whom was referred so much of the Governor's Message as relates to the public buildings, made a report which was laid on the table, and ordered that 300 copies of said Report, with accompanying estimate and resolve, be printed for the use of the Legislature.

Monday, Feb. 7.—An act in favor of Pierre Riberot Cazeaux and Lundall Pitts Cazeaux, was passed to be enacted.

Bills passed to be engrossed—Act authorizing the Selectmen of Hallowell to appoint an additional number of Engine men—additional act regulating the prac-

tice of Physic and Surgery—order of notice was granted on the Petition of Joseph Bridges.

Ordered, that so much of the Governor's Message, of the 25th January, ult. as relates to the Memorial of the American Convention for promoting the abolition of slavery and improving the condition of the African race, be referred to Messrs. Hutchinson and Morse, with such as the House may join.

Tuesday, Feb. 8.—Bill engrossed, to authorize the town of Portland to elect Street Commissioners, to incorporate the Maine Association for improvement in the breed of horses.

A message was received from the Governor by the Secretary of State, stating that the resignation of Major General Stephen Berry of the 5th Division of the Militia had been received and accepted, and that the office was now vacant.

The bill to incorporate the proprietors of the Portland Theatre was taken up for consideration. The question on passing the Bill to be engrossed was taken by yeas and nays and decided in the negative, there being ten in favor and ten against it.

Thursday, Feb. 9.—An order was moved by Mr. Holden, of Brunswick, requesting the opinions of the Justices of the S. J. Court, in regard to certain questions in said order proposed, and it was moved to postpone the said order indefinitely.

Friday, Feb. 10.—Passed to be enacted—Resolve in favor of Joel Miller—also Resolve in favor of Alfred Academy.

Petition of James C. Churchill and others, to be incorporated as a Literary Institution, was read and referred to the Committee on Literature and Literary Institutions.

Petition of the inhabitants of Blakesburg, to be incorporated as a town by the name of Bradford, was read and referred.

The hearing Act. Agreeably to assignment, the House resumed the consideration of the Bill making valid the acts and resolves of the last Legislature, which was debated all day and until late in the evening.

Saturday, Feb. 11.—Petition of the Governor and others of the Passamaquoddy tribe of Indians, for pecuniary aid, was read and referred.

Report of Committee on Finance, to whom was referred the petition of Selectmen of Kennebunk Port, that \$300 may be deducted from the State Tax for 1830, was read and accepted.

Petition of Trustees of Bowdoin College for pecuniary aid, was referred to the Committee on Literature, in concurrence.

The Bill to incorporate the Maine Association for improvement in the breed of Horses, was read a third time and passed to be engrossed as taken into a new draft.

Petitions received and committed—of Inhabitants of Belgrade for separate representation—of inhabitants of Windsor for same purpose—of Edward Pillsbury and others for an Academy in Newport—of the Justices of the Supreme Court for increase of salary—of the town of Richmond for separate representation.

Bill respecting Banks and Banking was read twice and Wednesday at 11 o'clock assigned for a third reading.

Tuesday, Feb. 8.—The Governor transmitted for the consideration of the Legislature the Report of the Inspector of the State Prison.

Bill to set off Daniel Moulton from Standish to Gorham.

Additional Bill respecting Court of Common Pleas, read twice and Thursday at 11 o'clock assigned for a second reading.

WILD MAN OF THE WOODS.—A Manchester story of a wild man, has been published in the Lexington (Ky.) Gazette, which is going the rounds of the papers. It is published under the name of Patrick C. Flournoy, who saw the monster with his own eyes; believing, and justly that his romantic tale would scarce find credence, he refers to his neighbours—a pretty general term by the by—in Jessamine county, for a certificate of his good character, having resided among them for nineteen years.

[From the Lexington (Ky.) Gazette.]

WILD MAN OF THE WOODS. Mr. Trotter.—Five or six days since, my business called me to Danville, and thence to Harrodsburg. Whilst descending the cliff on the north side of the Kentucky river, I very unexpectedly encountered a being whose strangeness of visage inspired me with the most horrible sensations. When I first saw him he was lying upon the ground, his tail tied to the limb of a tree, about twenty yards distant. I would judge it to be thirty yards in length and about the size of a bed cord. The tramping of my horse's feet startled him, and he bounded to the tree, climbing up by his tail, which, as before stated, was tied to a limb. Recovering somewhat from my confusion, I advanced nearer the tree, where I immediately surveyed his whole appearance. His head was of the usual dimensions, and his hair was long and flowing, reaching nearly to his waist. His eye (he had but one, in the centre of his forehead) was almost white, and near the size of a silver dollar. His body was covered with hair and feathers, and his feet resembled those of the bear. He skipped with the greatest facility from limb to limb, and muttered some unintelligible words in a harsh tone. Whilst he was intent on gazing at me, I rode round the tree about four times, his head turning each time with me. When I stopped, his head was still for a moment, when it wheeled with the velocity of a top until it resumed its former position. Seeing him

about to descend by means of his tail, I put spurs to my horse and reached the ferry, greatly terrified and nearly out of breath.

The above statement is sent you at the request of my neighbors, who will certify to my good character, having resided amongst them for nineteen years.

PATRICK C. FLOURNOY.

Funeral of Benjamin Constant.—The death of this distinguished friend of liberty, the news of which was brought by the last arrival, produced a great sensation at Paris. It is stated that upwards of 200,000 persons filled the line of procession from the Rue d'Anjou-Saint-Honore to the Protestant church in the Rue Saint Antoine.

On leaving the church, a few voices amongst the crowd were heard exclaiming "To the Pantheon! to the Pantheon!" but the National Guard and the pupils of all the schools unanimously opposed this wish, which a though lawful and patriotic, was ill-timed, inasmuch as it will be justly complied with at a future period.

The pall-bearers were the commandant general of the National Guards, the president of the Chamber of Deputies, the president of the Council of Ministers, and the Prefect of La Seine.

About half past five the hearse arrived at Pere la Chaise, the present place of interment. Gen. Lafayette then addressed the persons assembled on this occasion, and in a firm, sincere, and most energetic oration, paid the last tribute to the memory of his illustrious friend.

Several other persons followed Lafayette and recounted to the multitude in pathetic bursts of eloquence the virtues of the deceased.—Portland Courier.

A wagoner during the late severe snow storm, in attempting to penetrate, with a load of 2300 lbs. of leather, through a very deep drift, got fast stuck, so that his horse could not extricate him with all their efforts. He quietly left his load, covered with snow, and proceeded with his team to the nearest tavern, near Clay Hill, in Roxbury. Next day, as the Surveyors were employed in opening the highway, they were surprised on disintering a load of leather in the middle of the road. Their prize, however, was soon claimed by the rightful owner, who was thus unexpectedly relieved from his anticipated difficulty—and to the delight of a Yankee wagoner—free of all expense.—Even. Gaz.

The New-York University. At a meeting for the election of officers for the New York University, held on Monday evening last, the following appointments were unanimously made.

Rev. James M. Matthews, Chancellor of the University; Hon. Albert Gallatin, President of the Council; Gen. Morgan Lewis Vice President; Samuel Ward, Jr. Treasurer; John DeLafield, Secretary.—The prospects of this institution are extremely favorable. Nearly \$120,000 are subscribed, and it is expected to go into operation next autumn.—N. Y. Gazette.

Mischievous Fanaticism.—The wives of several respectable tradespeople in Gravesend lately deserted their homes and their families for Ashton-under-Line, there to meet and be present at the coming of Johanna Southcote's young Shiloh, who, as foretold by the Southcotean prophets, was to arrive there on a given day. These devout ladies, moreover, in order to make suitable presents to the Shiloh, had taken with them a considerable supply of money, of which they had disencumbered the husband's store; one of them was supplied with no less than 500l.—London paper.

Education in Pennsylvania.—The committee on education in the Pennsylvania legislature, have made a long report on the subject. The report states, that of four hundred thousand children between the ages of five and fifteen years, resident in Pennsylvania, it is estimated that more than two hundred and fifty thousand have not been within the walls of a school during the last year.

Poland.—The insurrection at Warsaw has been commenced at a very inclement season of the year, in that region, lat. 54 N. When Poland was an independent nation her population was about 14,000,000. It is now about 7,000,000. Her territory was about 800 miles long and 500 wide. The population of Warsaw, is 136,554. Property insured there, 33,260,000 pounds sterling. There are 40,146 Jews in the city.

Upper Canada.—A party in the Legislature contend for religious freedom, and oppose the Governor's practice of appointing a Chaplain for the Assembly. The subject is referred to a Committee. A bill to abolish imprisonment for debt in certain cases is pending.

ACCIDENT. In Charlestown, on Monday last, at the navy yard, near the Dry Dock, five laborers were employed in digging a well; the earth caved in, and one man, an Irishman was killed, and two others ripped.

Missouri.—The returns of the census of this State give an aggregate of 134,889 souls. In 1820, 66,586. Increase, 68,303. The tide of emigration seems not to have extended so fully to her as Illinois, which gains two members of Congress, while Missouri will gain but one.

A bill is before the Legislature of New York, providing that no person shall be considered an incompetent witness on account of his religious belief, or for having no religious belief.

Appointments by the Governor and Council.—Josiah Dunn, Esq. of Poland, Sheriff of Cumberland County. Gen. Alden Blossom, of Turner, Sheriff of Oxford County. Jonas Parlin, Jr. Esq. of Norridgewock, Sheriff of Somerset County.

Pol Sosef, a young Penobscot Indian, has shown a great talent for the art of painting, and a number of gentlemen in Bangor, Me. have furnished him the means of developing it.

The Treasurer of the Portland Wood Society acknowledges the receipt of one hundred dollars, the proceeds of the Concert on the evening of the 3d inst.

TO CORRESPONDENTS.

"B. F. W." and "Elihu" are on file.

APPOINTMENT.

Br. A. A. Folsom will preach in Poland on Sunday the 20th inst.

MARRIED.

In Monmouth, by Rev. B. Prescott, Mr. Gilman Dudley to Miss Farnal Fairbanks; Capt. Aaron Dagget, to Miss Dorcas Dearborn; Mr. Frederick Robinson to Miss Philena York; Mr. Rufus Moody to Miss Lucy Richardson; Mr. Rufus Marston to Miss Sarah Prescott.

In Georgetown, Mr. Samuel Deal, Jr. to Miss Rachel Ham.

In Edgecomb, Parker Wilson, Esq. of Boothbay, to Mrs. Mary Gove, of the former place.

In Yarmouth, on Sunday last, Mr. Henry K. Adams to Miss Margaret F. Webb.

DIED.

In Wayne, on the 9th ult. Mrs. CHARLOTTE HASKELL, wife of Capt. Jacob Haskell, aged 45 years. Mrs. H. lived respected and died lamented by all who knew her. She was a native of New Gloucester, but had lived in Wayne about 20 years. She has left a husband and six children to mourn her loss. For many years she had been a believer in God's Universal grace and salvation; and this faith eminently sustained her in her living hours.

In Brunswick, on the 1st inst. Miss Mary Stanwood, daughter of Mr. Philip Stanwood, aged 18.

BUCKFIELD ACADEMY. THE subscriber will commence a School at Buckfield Academy on the first Monday in March for the instruction of youth in the branches of education commonly taught in Academies. Terms—Twenty-five cents per week. ALVAN DINSMORE. Buckfield, Feb. 8, 1831.

To Amateurs and Lovers of Sacred Music. RICHARDSON, LORD & HOLBROOK have in the press and will shortly publish, a volume of Sacred Music, under the title of the PSALMIST, or CHORIST'S COMPANION, consisting of Hymns and Psalms and Lyric Tunes, none of which can be found in any of the books now before the public. The work may be considered in the light of a supplement to the several books now in use in our churches, and it is believed the character of the music will support the present improved state of the science. Those fond of novelty will be gratified at seeing the work. R. L. & H. are also printing a new edition, being the tenth, of the Handel and Haydn Society Collection.

They have recently published the 20th edition, Songs of the Temple, or Bridgewater Collection, improved by the addition of much new Music. Boston, Jan. 29, 1831.

LECTURES ON SCHOOL KEEPING. By Samuel R. Hall. This work is intended to be a complete school teacher's manual, and contains all the necessary practical directions for their observance in the instruction and government of schools. Middlebury College, 1830.

Having read "Hall's Lectures on School Keeping," I can recommend them to parents, school committees, and teachers, as containing much valuable instruction, and many important directions on the subject.

JOSEPH BATES, President. The above work, besides having the approbation of a great number of literary men, has been recommended by almost every public meeting of the friends of Education in New England, within the last year. Every teacher ought to possess it. Second Edition. Published by RICHARDSON, LORD & HOLBROOK. Boston, Feb. 3, 1831.

THE CHRISTIAN PREACHER.

UNIVERSALIST REGISTER, IS A Monthly publication of Original Sermons, by Living Universalist Ministers. The design of the work is to spread before the public the best productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical goodness.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation. Feb. 8, 1831.

BRICKS WANTED.

PROPOSALS will be received until the 1st day of March next, for the supply at Fort Adams, Newport Harbor, R. I. of

1,000,000 COMMON BRICKS.

These Bricks must be cast in moulds of such size as to average when burned, 8 inches by 4 inches, by 2 1/2 inches. They must be of the best quality of Merchantable bricks. The proportion of Salmon, or pale bricks, must not exceed one eighth of the whole; and no soft, or the very pale bricks, will be received. The proportion of arch bricks, must not exceed one eighth of the whole; and none of these that are much warped, will be received. The proportion of broken bricks must not exceed 2 per cent. At least 50,000 to be delivered by the 1st day of June next, and the remainder in the course of the summer and autumn of the year, at such periods as may best suit the convenience of the Contractor.—provided there be always on hand the supply requisite for the progress of the work.

Should any person desire to furnish the stated number of bricks, of a size different from that given above, they will please to accompany their proposals with a statement of the length, breadth and thickness, of a well burned brick, of the kind they wish to supply.

Before forming the contract, a fair sample will be required to be deposited in the Engineer Office at Fort Adams which should it prove satisfactory, will govern in the inspection of the several deliveries.

Payments will be made, if required, on each cargo duly inspected and received.

All communications touching this subject, to be directed to Brevet Col. JOSEPH G. TOTTON, U. S. Engineer, Newport R. I. Fort Adams, Newport Harbor, } January 10th, 1831. } 4w

Patent Elastic Water-proof Caps.

L. L. MACOMBER, (Opposite McLellan's Hotel,) WOULD call the attention of the public to his PATENT ELASTIC WATER PROOF black and drab CAPS, (stuffed with India rubber)—an entire new, and a beautiful article, perfectly impervious to water—becomes hard when exposed to rain, and yet so elastic as to admit of being doubled and twisted without sustaining the least injury—an excellent article for travellers, as they may be folded like a handkerchief and packed with clothes—for sale wholesale and retail by the Patentee.

Hat manufacturers, will find it for their interest to engage in the manufacture of the above article. Terms of rights, reasonable. Gardiner, January 19, 1831.

POETRY.

From the New-England Weekly Review.

"The air
Is glorious with the spirit-march
Of messengers of prayer."
There is a solemn hymn goes up
From nature to the Lord above,
And offerings from her incense-cup
Are poured in gratitude and love;
And from each flower that lifts its eye
In modest silence in the shade
To the great world that kiss the sky
A thankful song of praise is made.

There is no solitude on earth—
"In every leaf there is a tongue"
In every gleam a voice of mirth—
From every hill a hymn is sung,
And every wild and hidden dell,
Where human footsteps never tread,
Is wafting songs of joy, which tell
The praises of their maker—God.

Each mountain gives an altar birth,
And has a shrine to worship given;
Each breeze that rises from the earth
Is laden with a song of heaven;
Each wave that leaps along the main
Sings a song of praise to God on high,
And winds that sweep o'er ocean's plain
Bear of their voice of grateful prayer.

When Night's dark wings are slowly furled
And clouds roll off the orient sky,
And sun-light bursts upon the world,
Like angel's pinions flashing by,
A matin hymn unheard will rise
From every flower, and hill, and tree,
And songs of joy float up the skies
Like holy anthems from the sea.

When sun-light dies, and shadows fall,
And twilight plumes her rosy wing,
Devotion's breath lifts Music's pall,
And silvery voices seem to sing,
And when the earth falls soft to rest,
And young winds' pinions seem to tire,
Then the pure strains upon its breast
Join their glad sounds with Nature's lyre.

And when the sky that lends above
Is lighted up with spirit-fires,
A gladdening song of praise and love
Is pealing from the sky-tuned lyres,
And every star that throws its light
From off Creation's bending bow,
Is offering on the shrine of Night
The same unchanging subject vow.

Thus Earth's a temple vast and fair
Filled with the glorious works of love,
When Earth and sky and sea and air,
Join in the praise of God above;
And still through countless coming years
Unwearied songs of praise shall roll
On plumes of love to him who hears
The softest strain in Music's soul.

MISCELLANY.

The New York Observer contains an article prepared with considerable pains, presenting a list of the churches and ministers in that city. We were just upon making an abridgment of it, when we found our work done in a Philadelphia paper—Poulson's Advertiser—from which we copy the following table.

Churches in New York.

Presbyterian, in connexion with the General Assembly 21; do. not in connexion 3; Reformed Dutch 14; True Reformed Dutch 1; Episcopal 21; Baptist 13; do. not in connection with the above 4; Methodist 10; Associated Methodist 2; Independent Methodist 2; Roman Catholic 4; Friends (3 Hicksites) 4; Lutheran 3; Jews 3; Independents 2; Universalists 2; Unitarian 2; Moravian 1; Mariners 1; Swedenborgian 1; German Reformed 1.—Total 115.

Of these six are for the colored population, viz. two Methodist, one Presbyterian, one Episcopal, one Baptist, and one Independent Methodist. Of the Jewish Synagogues, one belongs to the Portuguese, one to the German, and one to the Dutch Jews. Of the Independent Churches, one is occupied by the Welsh.

The same paper gives a list of the churches in Philadelphia, which differs slightly from one which appeared last week in the Evening Transcript, and was there credited to the Philadelphia U. S. Gazette. We prefer the authority of the Advertiser, as it is of later date, and probably has corrected the errors of the previous publication.

Churches in Philadelphia.

Roman Catholic 1; Protestant Episcopal 12; Presbyterian 19; Scots Presbyterian 1; Covenanters 1; Baptist 6; Methodist 10; Friends 6; Free Quaker 1; German Lutheran 4; German Reformed 2; Reformed Dutch 3; Universalist 2; Swedenborgian 1; Moravian 1; Swedish Lutheran 1; Christian 1; Mononists 1; Bible Christians 1; Mariners 2; Jews 1; Unitarian 1; Primitive Methodists 1; African 10.—Total 92.

Of the churches occupied by the Africans, the Transcript states, that one is Episcopal, two Presbyterian, two Baptist, and five Methodist.

We have prepared a list of the churches in this city, which we believe is correct.

Churches in Boston.

Congregational Unitarian 12; Congregational Orthodox 8; Episcopal 5; Baptist 5; Methodist 3; Universalist 3; Christian 2; Roman Catholic 2; Unitarian (King's Chapel) 1; Swedenborgian 1; Quaker 1; Mariners 2; African 3; Chapels for the Poor 4.—Total 52.

In this list is included South Boston, as in the others are included the Liberties of Philadelphia and the outskirts of New York. Thus it appears that New York, with a population of 213,470 according to the late census, has 115 places of worship, or one to every 1856 inhabitants, and Philadelphia, with a population of 161,412 has 92 places of worship, or one to every 1754 inhabitants. Boston, with a population of 61,331, has 52 places of worship, or one to every 1180 inhabitants.

Christian Register.

The American Board of Commissioners for Foreign Missions is the great institution of the Orthodox Congregationalists and the Presbyterians of this country for spreading the gospel among the heathens. Its receipts and expenditures, which are kept nearly parallel, have been very great, amounting in the course of 22 years to something less than one million

of dollars, and the annual payment into the treasury now being about one hundred thousand dollars. The last Missionary Herald contains a sketch of its history, from which the New York Evangelist has abstracted a summary of facts, which we copy.

The Board was formed in 1810, and incorporated in 1812. The members are chosen by ballot. Twenty-two have died, and sixty-six are now living of whom thirty-eight are ministers. The whole amount of receipts has been \$95,322.79 of which \$45,167.75 was received for permanent funds, leaving \$50,155.04 disposable.—The expenditures amount to \$915,753.91.

Average of Annual Receipts.
First five years, to 1815, \$ 9,646.33
Second do. 1820, 37,929.49
Third do. 1825, 53,080.30
Fourth do. 1830, 83,383.08

The Board has 74 auxiliary societies, and 1634 subordinate associations.

There are 50 missionary stations, employing 59 missionaries, 45 male assistants, and 130 females, total, 234. The whole number of ministers that have been employed by the Board since its formation is 85. Of these, 13 have died in the field. They have been sent to the unlighted parts of the earth as follows, viz. Around the Mediterranean, 11
Southern and Eastern Asia, 23
South America and the Pacific, 13
North American Indians, 33

The whole number of native converts admitted to the Mission Churches has been 1,372
Present number, 1,170

The Board has printing presses at Bombay, Malta, and the Sandwich Islands.—The printing in one year has amounted to 3,633,100 pages. The whole amount printed at these presses is 36,936,000 pages, in eleven languages. The missionaries of the Board were the first to reduce three of these languages to writing.

In the Mission schools there are 47,583 scholars, viz. Bombay, 1,600. Ceylon, 3,533. Sandwich Islands, 41,233.—North American Indians, 1,037.

CAMPBELLISM.

We perceive by the papers, (says the Bunker Hill Aurora) that Alexander Campbell, the man who a year or two since, held a long discussion, on the subject of the Christian religion with Mr. Owen, at Cincinnati, has lately started a new religion, in the west, and has gained possession of a new Baptist church in Cincinnati. He publishes his creed in a paper devoted to the sect, and among its articles are the following:

1. There has been no preaching of the gospel since the days of the apostles.
2. The people have been preached to from texts of scripture until they have been literally preached out of their senses.
3. All the preaching now necessary, is to undo what has already been done.
4. That John Calvin preached as pure Deism, as was ever taught by Voltaire or Thomas Paine—and that this Deism is taught in all the Colleges in Christendom.
5. That all the faith that men can have in Christ is Historical.
6. That the words "little children," in the New Testament, are to be understood literally.
7. That faith is only a historical belief of facts stated in the Bible.
8. That baptism, or immersion, actually washes away sin, and is regeneration.
9. That baptism, or immersion, is made the first act of a Christian's life, or rather the regenerating act itself.

And by some other articles this immersion is made the sole ground of the forgiveness of sins and the only thing required in the New Testament as necessary to salvation!

The Hindoos.—From a late foreign work we are able to furnish some curious specimens of the customs of the hindoos. They are great observers of form and ceremony, varying according to the rank of each individual. The compliment paid to equals is by standing erect, and merely bringing the hand gracefully forward, and then touching the forehead. This is the simple "salam." When the body is bent, and the hand is brought up from near the ground, the compliment is termed "tussleem," and is observed by all acknowledged inferiors, and is returned by the "salam." When a person entitled to sit, enters the room, and salutes the company, they all rise, and after returning the compliment, do not sit again till the last comer is seated. Any neglect of this ceremony would, among Mehemodans in particular, produce a quarrel.

The seat of honour is at the upper end of the room, and the gradation of rank descends as that situation approaches the door. In some families formalities are carried to such a length that sons must stand till their fathers desire them to be seated. Children and some domestics, instead of saluting their parents or masters walk up to them and put both hands on their feet, a ceremony likewise observed by all Hindoos towards Bramins. On these occasions the person whose feet are thus touched puts his hand on the head of the one who is bending down and blesses him.

TEMPER.—Ladies, especially married ladies, ought to know that men are what elderly maidens are apt to denominate "strange creatures,"—and here, by the way, we do not mean 'strange' because they refuse to marry when they can, but 'strange' because they become disaffected and dissatisfied and indifferent after they are married. Now in order to prevent or remove this mental indisposition, every lady should be careful to exhibit only her

most endearing properties. If at times (and we must suppose it to be occasionally only that such an event could happen,) she finds herself out of temper, she should withdraw from the family circle, and in some secret retreat await the settling of the turbulent waters. Nothing among the common occurrences of domestic life, will sooner exasperate a husband, than a wife's ill temper. Next to ill temper comes what is termed an irritable and fretful temperament. This is by some considered as the least infirmity of the two,—but we say, Wo to the man who has the latter to contend with, better can he endure the periodical blows of a woman's weapon, (a broomstick,) than the pitiless peltings of a continued storm.

INTELLECTUAL FREEDOM.

What a noble spectacle would it be if the nation would rise en masse to its intellectual freedom.—Let us rise to it ourselves and have the elevated patriotism to display an example which will encourage others. This freedom of the mind is the lot of our inheritance. Whether alone or with companions we have only to enter in and take possession. If others linger, let us go forward, and secure the blessings to ourselves, which are spread out before us; humbly hoping also that even our example may animate and encourage others; and that we and they may develop to our country and the world, that we all possess as our inheritance the mental freedom, which, in other ages and countries, has been the claim but scarcely the possession of the higher orders. If we will know our privilege—we are all noblemen; we are all gentlemen, we may all be learned. Not that we can all tower to a mountain height, from which we can look down upon a brute multitude beneath us; certainly not that we can all live upon the service of others. It is perhaps the privilege of our country, secured by our want of the law of entail, that we cannot have any unworking class of men. As a general truth, all Americans must live by the sweat of the brow—by labour and business. But it does not follow that we are to lie down in the ignorance and degradation which in all feudal countries has belonged to the lower orders of society. Divine providence has placed us rather on a broad table land, where we may all be studious and enlightened; where we may all enjoy the intellectual light which has hitherto guided only the pinnacles of society. On this broad table land our civil and religious liberty has placed, also, our wives, daughters and sisters. Our republicanism, in its extravagance, has not gone so far as to take them to the polls—or to make them candidates for the offices of our government. Let us have the truer patriotism to encourage them to this mental cultivation, which will give them the equal rank which they are entitled to hold in the domestic and social circle, and which shall ensure us that their gentle and winning influence will aid in developing and strengthening the faculties of our own minds, and in training to a higher character the rising race.—Not's Lectures on the Freedom of the Mind.

ARAB WOMEN.—The Arab women on the banks of the Nile add to delicacy of form and natural elegance a striking simplicity of dress. The poorest wear nothing but a chemise of blue cotton, with a veil,—one corner of which veil they hold in their mouths when they meet any man, especially Europeans. A large mask of talifta covers the face of the richer females, leaving nothing to be seen but the eyes and forehead. Ear-rings, several necklaces of shells or paste, intermingled with silver or polished copper, bracelets various and multiplied; the chin, the hands, and a part of the arms tattooed with blue, the eye lashes tinged with black.—Such are the particulars which complete the dress of an Arab female, and which notwithstanding their apparent fantasticalness, produce an original and graceful ensemble.

Lyceum.—A gentleman of Amherst, speaking on the utility and purpose of it, remarks thus:—"Here, the man of Letters from his study, the man of Science from his laboratory, the Professional man from his office, the Merchant from his counting-room, the Mechanic from his shop, and the Farmer from his field,—all come together on one common level, mutually to instruct and be instructed. The happy effects of such an Institution are better conceived than described. Here men of every occupation are brought together, under the best possible circumstances, to promote a familiar acquaintance among the inhabitants of a village. The good of one is the good of all—an arrangement well calculated to create and keep alive that social, friendly feeling, so necessary to an elevated and prosperous state of society. Mind is brought in contact with mind, in such a manner as to bring out those latent energies, which else had lain like gems in oceans hid."

We look upon the day as not very far distant, when such an institution shall shed its blessings upon ever villager in New England.—Belch. Sent.

The Annapolis Republican states that Dr. James Owens, on sinking a well near his residence on West River, Anne Arundel county, at about thirty feet below the surface, encountered the skeleton of an animal, which, from the dimensions of the parts excavated, leaves little doubt of their having been that of a mammoth. The skeleton appeared to be entire—the well aperture striking it near the centre. A number of the bones were taken out.

Peter the great.—This monarch, in 1704, took the city of Narva by assault. His troops, in defiance of his orders sacrificed everything to fire and sword. He threw himself into the midst of his mutinous men, rescued the women from their insults, and killed two of his soldiers with his own hands. He then entered the town hall, whither many of the terrified citizens had fled for refuge, and throwing his sword upon the table, "It is not with the blood of your townsmen," said he, "that this sword is stained, but with that of my own soldiers, whose lives I have taken to save yours."

"PICK UP THE PINS," said uncle Jasper to his little son—he ment take care of small things—24 pins make a cent, 100 cents make a dollar—dollars soon run up to fortunes, and so on, if you know how to multiply you can calculate how many pins worth will buy a cow—aye, or a horse. Now who cannot save many times the worth of a pin, by looking to small matters in house-keeping, in trade—in expenditures—in business of every kind, per day? If we were not too proud or too lazy to look to pin's worth as well as penny's worths, who would be poor? And how many might be rich—if they would begin in time, and save every pin's worth?

MODERN

HISTORY OF UNIVERSALISM.

FOR sale at the Trumpet Office, No. 40 Cornhill, the MODERN HISTORY OF UNIVERSALISM, from the era of the Reformation to the present time. There are many people who suppose, that the doctrine of Universalism has not been known, until within a few years—that it is a sentiment recently avowed by a few heedless innovators, distinguished by little else than their rashness and ignorance. Those who will take the pains to read the Modern History of Universalism, will find that this doctrine has been defended by great, and virtuous, and learned men for upwards of three hundred years; in addition to which, if the Ancient History of Universalism be pursued, it will be seen that it may be traced back to the earliest ages of the Christian Church. It is not a new sentiment, but one which will be found to have had able advocates, with little intermission, ever since the days of Christ.

The Modern History of Universalism is purely a history, and not a work of Theological controversy. The lives and the standing of those who have defended this doctrine, have been given in every case where it was practicable; large extracts have been made from their writings; anonymous works have been noticed, and particular attention has been paid to those who have been public preachers of the sentiment. But while this work is purely historical, it cannot be denied that it must have a strong influence in bringing men to believe, that the Father sent the Son to be the Saviour of the world. In the extracts which are made from Universalist writers, every variety of argument by which they have defended their opinions, is presented. Here are seen the arguments of the wit, of the philosopher, and of the divine—the argument as it is drawn from reason, from the nature of man, from the attributes of God, and from the scriptures; so that a his ory of Universalism is necessarily a defence of it. It is highly interesting to an inquiring mind, to see in how many different forms this doctrine has presented itself to the human understanding, and with what a variety of reasoning it has been sustained.

* For sale also at the Gardiner Bookstore and by the Editor in Augusta—price \$1.20 full bound.

Jan. 12, 1831.

To the Honorable H. W. FULLER, Judge of the Court of Probate within and for the County of Kennebec.

THE Petition and Representation of ROBERT LAPLAIN, Administrator of the Goods and Estate of JAMES LAPLAIN, Jr. late of Pittston in the County of Kennebec, yeoman deceased, intestate, respectfully shews, that the personal Estate of said deceased, which has come into the hands and possession of the said Administrator is not sufficient to pay the just debts and demands against said Estate by the sum of one hundred eighteen dollars and 27-100. That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorized and empowered, agreeably to law, to sell and pass deeds to convey so much of the real Estate of said deceased as will be necessary to satisfy the demands now against said Estate, including the reversion of the widow's dower if necessary, with incidental charges. All which is respectfully submitted.

ROBERT LAPLAIN, Administrator.

COUNTY OF KENNEBEC, ss.—At a Court of Probate held in Augusta on the last Tuesday of December 1830.

On the petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the CHRISTIAN INTELLIGENCER, a newspaper printed in Gardiner that all persons interested may attend on the last Tuesday of February next, at the Court of Probate, to be held in Augusta and shew cause (if any) why the prayer of said petition should not be granted. Such notice to be given before said Court.

H. W. FULLER, Judge.

Attest: Wm. EMMONS, Register.

A true copy of the petition and order thereon.

Attest: Wm. EMMONS, Register.

NEW STORE.

THE subscribers have formed a connection in business under the name of F. WEEKES & CO. and offer for sale at the brick store nearly opposite the Bank an assortment of WEST INDIA, ENGLISH, DOMESTIC GOODS, &c. at low prices. PETER GRANT, JR. FRANKLIN WEEKES. Gardiner, Dec. 1, 1830.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 1, 1830.

FUTURE PROBATION.

JUST received and for sale by P. SHELDON, "The Doctrine of a Future Probation defended in Two Dialogues between an Inquirer and a Minister." By Lyman Maynard, Pastor of the First Universalist Christian Church and Society, Oxford, Mass. Price 20 cents. Dec. 2.

NOTICE.

ALL persons indebted to the subscriber are hereby requested to call and settle their accounts, either by cash or note, without delay—Demands of more than one year's standing will be sued unless this request is complied with. It is hoped this will be sufficient.

Gardiner, Dec. 23, 1830. 52

DAVID H. MIRICK, M. D.

Surgeon and Physician, Would respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession. Gardiner, Oct. 20th, 1830. 43-1f

BOARDING-HOUSE, -BOSTON.

THE Subscriber informs his friends and the public generally that he has opened a Boarding-house No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attend to any commission business that may be entrusted to him. SYLVANUS THOMAS. Boston, Nov. 21, 1830.

PRINTING
Of all kinds executed with neatness at this Office.

PROPOSALS

For publishing the second volume (new series) of the EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

THE Publisher of the Evangelical Magazine and Gospel Advocate, gratefully for the liberal and constantly increasing patronage that has hitherto been extended to him, confiding in the sincerity of his friends and a liberal public still to sustain his labors, and desirous of continuing and still more widely extending the influence and utility of this publication, respectfully informs his patrons and the public, that the work will be continued another year, commencing on the first day of January, A. D. 1831, with much improvement in its typographical execution and neatness, and with the additional services of another Editor as his associate—of the first order of talents our connection affords.

The work—as heretofore—will be devoted principally to the inculcation and defence of Liberal Christianity, or the doctrine of the impartial benevolence and universal grace of God, and the ultimate holiness and happiness of all his intellectual offspring: To serious and Essays, doctrinal, moral and practical: To brief expositions and commentaries on the Scriptures: To religious intelligence—the proceedings of the various Associations and Conventions in the Universalist connection, with accounts of the formation of new Societies, dedications, installations, &c. To poetic effusions, hymnical and literary notices, and miscellaneous matter. And last, but not least, to the determination of civil and religious liberty, and the fearless exposure of the secret plots, arts and machinations of the enemies of freedom.

While we view the doctrines of the infinite paternity and endless cruelty of God—the unending continuance of sin and misery among his offspring—as forming no part of gospel truth; as alike degrading to the Deity and prejudicial to true piety among men; we shall use every laudable means and fair argument to remove this plant of foreign extraction from the Church of Christ, and to establish and maintain the scriptural and benevolent doctrine of illimitable grace and the salvation, through Christ, of a ransomed world; we shall hold ourselves open to conviction, court investigation, insert the communications of all denominations of Christians when written in a proper style and spirit, and endeavor to foster and encourage that piety that is unostentatious, that religion which is pure and unadorned, which consists in practical benevolence among men, and that heaven-born charity which is "the bond of perfectness."

The price of this paper is low for the quantity of matter it contains, its form convenient, and its interest and utility, we are determined by unremitting exertions on our part, (the Lord willing,) shall equal or exceed that of any other similar publication in our country. It is hoped that each of our present agents and subscribers will use his influence to procure as many additional and good patrons as possible. Every liberal minded man should patronize some similar publication: for now, if ever, is the time to "sow, be up and doing."

CONDITIONS.

THE MAGAZINE AND ADVOCATE will be published every Saturday, on fine white paper, with entire new type, in a neat quarto form, each number containing eight pages, the volume 416, with a complete Index at the close of the year.

Price, per annum, \$1.50 in advance, or \$2 if not paid in advance or within three months from the time the first No. is received. Agents who obtain eight subscribers, and become responsible for them, (or companies paying for eight copies,) will be allowed the ninth copy gratis; and in the same proportion for a greater number. No subscription received for a less time than one year—including one volume—(unless the money be paid in advance,) and no paper discontinued till all arrearages are paid. The most punctuality on the part of subscribers will be expected and necessary to enable the publisher to meet the various expenses incident to the publication. Agents—Universalist ministers, in good standing, Post Masters friendly to the objects of the work, and others known to be responsible men, who have acted, or may be disposed to act, as agents in procuring subscribers, and extending the usefulness of the work.

A failure to notify a discontinuance before the close of one volume will be considered as renewing subscription for the next.

Subscriptions to be forwarded by the first of January, if practicable, or as soon thereafter as convenient, to the publisher, at Utica, N. Y.

D. SKINNER, Publisher and Editor,
A. B. GROSH, Associate Editor,
Utica, Nov. 10th, 1830.

GREAT IMPROVEMENT IN MILLS.

THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in districts to suit purchasers.

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than one fourth that of the Reacting Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. Being on a perpendicular shaft, no gearing necessary in its application to dist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable.

This wheel is now in successful operation in the grist mill of Hon. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for themselves. JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a Grist Mill in Augusta, with two runs of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel.—The reacting Wheel has been in operation six weeks, and has proved itself to be decidedly preferable to the tub wheel. JAMES BRIDGE.

Augusta, Dec. 5, 1830.

This may certify, that I, the undersigned, have for a number of years used a tub wheel for grinding lank, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water. JOSEPH HAM.

Patent Elastic Water-proof Caps.

L. L. MACOMBER,

(Opposite McLean's Hotel.)

WOULD call the attention of the public to his PATENT ELASTIC WATER-PROOF black and drab CAPS—(lined with India rubber)—an entire new, and a beautiful article, perfectly impervious to water—becomes hard when exposed to rain, and yet so elastic as to admit of being doubled and twisted without sustaining the least injury—an excellent article for travellers, as they may be folded like a handkerchief and packed with clothes—for sale wholesale and retail by the Patentee.

Hat manufacturers, will find it for their interest to engage in the manufacture of the above article. Terms of rights, reasonable.

Gardiner, January 19, 1831. 3

MAINE REGISTER FOR 1831.

JUST published, and for sale by P. SHELDON, the MAINE REGISTER AND UNITED STATES CALENDAR for 1831. Price 25 cents only—being but half the price of former years. January 27.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers; and ten per cent will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.